

A
 REVIEW
 OF THE
 STATE
 OF THE
 BRITISH NATION.

Tuesday, August 23. 1709.

MY last gave you a short Observation on the *Muscovite* Victory over the *Swedes*; I doubt not, but by this Time, King *Augustus* is again Re-inthron'd in *Poland*—I shall say a Word or two in my next, upon what may probably be the Consequences of this War—And perhaps this may not be such as some People imagine—I presume, the present Czar and King *Augustus* may be advis'd to know some Bounds in their Prosperity, and the Peace of the *North* may now be establish'd; if such a Peace is not over-honourable to the *Swedes*, they must thank themselves—But however, the Indiscretion and Temerity of that Prince has given their Enemy an Advantage: I must ob-

serve by the way, it is no more the Interest of *Europe* to let *Sweden* be oppress'd or over-run, or the Dominions of the *Swedes* in *Germany* be ravish'd from them, than it was before to let the *Swedes* invade the Empire.—If then the *Muscovites*, or the *Poles*, should attempt to push their Victory beyond a just Peace—I must declare myself as much a *Swede*, as I am now a *Saxon*. Balance is the Word; the Safety of *Europe* depends on Peace, and all Peace is founded upon Equalities and Proportions—

And of this I shall speak at large hereafter. A Word in the mean time to our Affairs at home; And first of the *Palatines*. They are now travelling for *West-Chester*, at least so many of them as are appointed to go to *Ireland*;

Island; and it seems something hard, as I noted before, That our People should want the Queen's Order to the Justices of the Peace, to oblige the Country to be civil to them—And tho' that is strange, is it not more strange then, that the Justices should want the Queen's Order to do it? — Nay, after all, that even the poor People on the Road should be apter to be civil to them than the Justices and Gentlemen? — From whence some have thought, that the Queen's Order was a Satyr upon the Justices and Gentry of the Country, and an oblique Reproof to and Charge upon them to be civil themselves to the Strangers, who were likely to suffer more from the Folly and Rudeness of our Country Esquires, and busie Burgo-masters of the Towns, that they were to pass thro' than from the poor Country People, who would do little more than gaze at them; or from the Inns and Publick-houses, who really have nothing to do with them, but to let them have Provisions and Necessaries for their Money.

But after all I have been saying of the *Palatine* Refugees, and of your Observations on them, shall I take the Liberty to tell you of one of their Observations upon us, whether it be just or no, I leave you all to determine that; for Conscience, *whether you like what it says or no*, will sometimes be so impertinent, as to reproach you with Matter of Truth, and tell you your own, And when it does so, 'tis to no purpose at all to deny the Fact — because it always speaks to the Point —

One of these poor People, that had some Sense of Religion upon him—standing at his Tent-Door one Sabbath Morning, and seeing the vast Crowd of People that came from the City to see their Camp—turns to an *Englishman* that spoke *French*, and with some Warmth says to him, *Sir, We were told in our Country, that the English were a very sober, religious People, and above all, that they were very strict Observers of the Lord's Day. But, says he, is this their keeping the Sabbath! When about 50000 People come out every Sabbath Day to stare at us, and spend their Time in ranging the Country, play Sports, and drinking in the Ale Houses!* — We do not do so in our Country, says he.

Pray, what think you of your selves? You Gentlemen, that value your selves above your Neighbours so much, and think you are better than other Folks, is the Charge true upon you, or is it not? And are not the Nations Morals worth Notice? Do not our Pretences to Religion and our incoherent Practice deserve all that the keenest Satyr can say or write of it? — Where are our numerous Laws, our negligent Magistracy, our publick Oeconomy? What is come of the best Government in the World, and all our Boasts of Revolution Advantages? — If your Liberty reform'd, ends in a Liberty to do ill; if to avoid Restraints and Impositions, you come to be free from the Restraint of Laws; if because you will not obey Magistrates in their unjust and arbitrary Commands, you will set up not to be commanded at all. This is quite another Case.

But above all, let us enquire what our mighty Pretences to Reformation signifie to us, while in spite of the Laws both of God and Man, the People will make the Sabbath-Day a meer Holiday for their Sports and Diversions, and yet call themselves Reform'd! Pray, good People, what are you reform'd from? And what are you reform'd to? We pretend in this Nation to be Protestants,—and yet Three Crimes abound among us, are now grown Popular, and almost Universal, such as the Papists, nay, Two of them the Civiliz'd-Heathen have abhorr'd.—As (1.) Abominable and Odious Swearing; a Crime so universal, that our Children learn it with their Speech, and multitudes of thoughtless Wretches commit it, and do not themselves know't; that Swear and Blaspheme, in the same Breath that they Pray; that have so debauch'd their Mouths with Oaths, that they become necessary to their Speech, Ornaments and Flourishes to their Discourse, and they think no ill at all; they can go to Church, and be as Devout as other Men in the Assembly, pray with the loudest, and as soon as they come out, swear as loud as they pray'd.—Bow at the Name of Jesus in the Church, and swear by the Name of Jesus in the Street. Of which I have spoken at large elsewhere.

(2.) Un-

(2.) Unsufferable Drunkenness, the Mother of all Unnatural Vices; the Vilest, Beastliest, and most Unmanly part of Vices, which

*Gorges the Stomach, to divert the Head,
And so make Mankind merry, make him mad.*

A Crime, in which we exceed the *Germans*, and every Day are studying to exceed our selves! A Crime, if God Almighty had commanded it, we would have lost Heaven rather than have comply'd with it!—'Tis so nasty, so stinking, so forfeiting a Vice! But now it is become the National Crime; the Sin of our common Gait!—The Sin that claims kindred with our Appetites, and dwells in our most chaste Desires!—A scandalous Crime, and for

which almost the Professions of all Opinions among us are grown scandalous.

The third Vice I hint at, is, Profaning the Sabbath,——and for this let the poor *Palatines* testify, while their Camp is become a Fair——A Revel, and the Mob are so far from the Service of the Day, that they disturb the poor People in their own Devotions; and neither serve God themselves, nor let others do it.

I could be much larger on these things, and in time I may be so; but it suffices at present, to give you this hint of the Observations of Foreigners, that you may see how far the Consequences of our National Vices extend, and what Character the Morals of the Nation are like to get abroad by it. I shall be larger upon this hereafter.

MISCELLANEA.

IN the prosecution of the *Disconsoles* on Trade and Manufactures, I could not but observe to you, Gentlemen, how your Fears are now vanishing about the poor *Palatines*, notwithstanding the planting them in Colonies does not go on.——I confess, I could wish the Project of planting them had succeeded, as what I think had conduced much better to their Encouragement, and to our Advantage; but we have Obstructions in our Circumstances, which make us not always able to pursue our own Interest; and we have more Obstructions from our Humour and private Notions, that will not suffer us to pursue it.——The Thing is now over, and we see the poor People begin to scatter, and shift for themselves; some are to be entertain'd here, some there, some will be your Servants, some Labourers and Workmen among you, and the Numbers decrease every Day,

But remember, that however this is the Method; The necessity of our Circumstances drives us so, yet it is not the way that those People might have been made most useful to us, neither will I say, that

they will be at all serviceable to us this way, because, now they must of necessity fall into such Employments as some or other were employ'd in before.

But, pray Gentlemen, blame your selves for this, don't blame the poor People; they were more willing to be employ'd together, in planting, cultivating, and improving our Lands, and in producing Corn and Provisions from the Earth, where none was produc'd before; and so encreasing both us and themselves: But we are so Tenacious of our imaginary Advantage, and of the Honour of neglecting our own Happiness, that we would not make this practicable; and so we must remain Fools, as we were before, Blind to our National Happiness, and the main Obstructors of the general Improvement.

It has been Objected,——thus, You talk of planting these poor People upon our Forests and Waste Lands, the Improvement of which shall be our Advantage: Pray why do you not take Thousands and Thousands of our own People, who are poor, and want Work, and set them thus to work, to settle, and enclose, and improve

prove the Country.—Now without examining whether the Proportion be rational or no, I shall note ; The settling these poor People is, you see, put off as to that particular manner. Pray now will you place the Numbers of *English Poor* your speak of, upon the spot.

Then we shall see the Difference ; and whether your projected Schemes are right or no, go and do it—and let these Poor be employ'd, and this Land be improv'd, otherwise you will be a little like the Dog in the Manger, that would not eat the Hay himself, nor suffer the Cow to eat it.—In offering this, which is but an Answer to your own Objections, let me say two Things that will prevent it ; 1. You have no Hearts to the Work ; 2. If you had, the Genius and Temper of our People is such, they would not accept of it.—And both these I shall prove in the farther Discourse on this Subject.

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
Just Publish'd,

THE Monthly Miscellany, or Memoirs for the Curious, for May, 1709, Vol. III. Containing, *Fossile Sheppeiæ Catalogus*. African Plants. Plants growing about the Cape of Good-Hope. Of the Origine of the Art of Writing. Continuation of the Discourse of Languages. GOD further vindicated, from the Aspersions of those of the Upper and Lower Way. Essay on Duelling, continu'd. Printed for J. Woodward, in St. Christopher's Church-Yard, Thread-needle-Street ; and Sold by John Morphew, near Stationers-Hall.

* * Those for June and July will follow speedily.

Lately Publish'd,

Selektarum de Lingua Latina Observatio num Lib. i duo. Prior inscribitur Latinoquendi Norma ; h. e. aurei Latinitatis Sculi Locutio. Posterior Barbare viti sese loquendi Consuetudinem investigat, praefacit, emendat. Uterque in Usum Juvenutis, in corrupte Latini Sermonis Integritatis studiose confectus. Ductu & Cura JOANNIS KER. Londini, apud J. Robinsion, J. Lawrence, C. Bateman, A. Bell, & J. Hartley, Bibliopolas Londinenses.

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